A SERMON

Preached before the Right Worshipfull

COMPANY

OF THE

LEVANT MERCHANTS

At St. *Olav's* Hart-street

LONDON,

Thursday Decemb. 15. 1664.

Wh. Kennett

By JOHN LUKE, B.D. *Fellow of* Sidney-Sussex *Colledge in* Cambridge.

εἶδες ὡς πλάνης οὐδὲν ἀσθενέστερον; καὶ πῶς τοῖς οἰκείοις ἁλίσκεται πτεροῖς, καὶ οὐ δεῖται τῆς ἔξωθεν μάχης ἀλλ' ἑαυτῇ περιπείρεται; Chrysost.

Seculum Resurrectionem mortuorum, nec quum ~~*erat*~~ *errat, ignorat.* Tertull.

LONDON, Printed by *R. Daniel.* 1664.

Illuſtri & magnifico Domino

ANDREÆ RICCARD

Equiti aurato

Mercaturæ à (Sole ſe) Levante nuncupatæ

Præſidi Conſultiſſimo.

Eximio Domino

JOHANNI JOLLIFF Armigero

Vigilantiſſimo vice-præſidi.

Integerrimis nobiliſſimi Commercii Sociis

Univerſis, Singulis,

Viris ſplendidiſſimis, Generoſiſſimis, Humaniſſimis

Amicis, Patronis plurimùm Honorandis.

Nihil Eorum rogatu non tentandi ſtudio

Exaratam, habitam, candidæ cenſuræ publicè ſubjectam

Concionem qualemcunque iſtam

In ampliſſimæ eorum benevolentiæ,

Quò tenuioris facultatis

Eò impenſioris gratitudinis & obſervantiæ ſuæ

Certiſſimum argumentum

D. D. D.

Divinâ largiente gratiâ

Smyrnæ vetuſtiſſimam urbem, Evangelii causâ, petiturus

Europâ Aſiáque

Terrâ maríque

Quâ Occidens, Quâ Oriens

Chriſto Duce, vocaverit

Celeberimæ Societatis

Devotiſſimus in eodem Chriſto Servus

JOHANNES LUKE.

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Ex ædibus *Londinenſ.* Feb. 11. 1664.

1 Cor. 15. 29.

Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead.

A Verſe by conſent of diſſenting Interpreters placed firſt in the order of the δυσνόητα, thoſe *hard intelligibles*, *truths* retired into the *depth*, *myſteries* bound up in a *faſt knot*, which the Apoſtle *Peter* admoniſheth our Chriſtian Caution to obſerve in the writings of his beloved Brother *Paul*. 2 *Pet.* 3. 16. *In which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures unto their own deſtruction.* He who had been rapt into the *third Heavens*, he

Voſſ. de Baptiſm. diſp. 12. th. 2. Bertam. Lucbr. Franktal. Tarnov. Exerc. Bibl. 2 Cor. 12.

ſometimes ſpeaks in the *Clouds*, he whoſe mind was converſant with ſublimeſt contemplations, no wonder if his abſtruſe conceptions leave a tincture of their myſtery in *dark ſayings*. Holy Scripture is a plentifull ſtorehouſe of the food of life accommodate to all ages and conſtitutions. Here you have *milk* for *babes* and *ſtrong meat* for *grown men*: plainneſs to deſcend to our weakneſs, difficulty to exalt our induſtry; plainneſs to invite our ſtudy, obſcurity to keep off contempt; perſpicuity for our inſtitution, obſcurity for our veneration; we bleſs the goodneſs of God in the clear diſcoveries, we adore his wiſdome in the veyled myſteries. The plain inſtructions of Scripture, the precious truths we are ſure of, we will improve by the grace of God for our *ſalvation*; the knots and difficulties; the doubts and uncertainties if we cannot unfold and ſtate them to our *ſatisfaction*, at leaſt from the warning of the bleſſed Apoſtle, we will take heed with the ſame divine help that we do not wreſt them to our *deſtruction*.

Pſal. 49. 4.

Hebr. 5. 13. 14.

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In the reading this chapter you have obſerved that Saint *Paul* therein maketh it his work, largely, variouſly, undeniably to prove and eſtabliſh that grand article of Faith, the ſcoff of the Heathen, the comfort and joyfull expectation of the Chriſtian, the *Reſurrection of the dead*, this verſe among others evidently to contain an argument, whatever it be, of the ſame important affirmation, quickned and ſharpned in forme of a queſtion, a repeated queſtion, the better to touch, pierce and awaken the irrational ſtupid ſons, whether of ignorance or hereſie that oppoſed themſelves to the Goſpel truth. *Elſe what ſhall they do which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead?* An *Ænigma* without an *Oedipus*, an *oracle* without an *interpretation*, a *pearle* of truth *locked* up, no *key of knowledge* that we underſtand, either from *Scripture* or the *Hiſtories* of the age when it was written wherewith to *open* to our view it's ſacred *luſtre*. The old *Heathens* numbred

Luke 11. 52.

Auguſtinus ex Varr. l. 19. de Civ. Dei.

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two hundred eighty eight opinions concerning the *summum bonum*, the chief good and true felicity, and in this at last they ought all to have agreed that never an one was true. The *Philosophers* reckon *two and fourty* concerning the constitution of a body, the composition of *continuous quantity* and still such digladiations remain in the *Physick* and *Mathematick* Schools concerning these minutes and motes in the Sun, as if they would have their own opinions like the subject whereof they argue divisible *in semper divisibilia*. How many the several opinions and conjectures touching the true sentence of these words are, I am not able to say, * *sixteen or seventeen* I have had the patience to number, and question not but in consul-

Magnen. de atomis.

* Ex iis quatuor hic infrà sequuntur.

5. Baptizati pro seipsis in spem rei quam post mortem assequuturi sint. viz. Resurrectionis. Castal.

6. Tanquì commortui Christo, agentes, repræsentantes mortuos.

Theodoret. Cajetan. 7. Ut Christo commoriantur cum eo resurrecturi. Sedul. 8. pro corporibus naturâ mortuis Isid. Pelus. 9. Superside resurrectionis mortuorum. Chrysost. 10. Pro peccatis. (quæ opera sunt mortua) abluendis. Aquinas. 11. Lotionibus usi propter immunditiē contractam in sepeliendis mortuis, Bertram. 12. Lavantes super mortuos, abluentes cadavera. 13. Lustrali aquâ purgati jam mortui, vel post mortem. Beza, Pareus. 14. Fideles qui cadavera abluentes & ipsi tinguntur pro mortuis i. e. mortuorum abluendorum causâ. refert Lud. de la Cerd. not. in Tertul. 15 Supplicio affecti, martyrio coronati, pro assertâ mortuorum resurrectione vid. Estium. 16. Ut mortuos resurrectionem expectare doceant. Voss. 17. Supra & præter eos qui jam antea extrema passi sunt. Tarnov. 18. Memorat Estius ablutionem quandam vicariam Judæis usitatam. 19. Item quid A. Montanus novè statuerit. 20. Apponat & numerum protrahat sicui vacat & lubet.

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ting new Authors, we may be furniſhed with new conceits: many an one diſliking what went before him, and himſelf as little regarded by him that followes.

To bring in an *Inventary* of all *Opinions*, were not to *preach*, but to *tell a ſtory*, and to make a *rehearſal* without a *Sermon*: yet ſhould I propoſe any one ſingle, ſuch notable objections are in readineſſe againſt it, and ſuch a number plead fair for *competition* with it, that I fear you will wiſh for the *non-apparents*, and think beſt of thoſe that are withdrawn from your *choice*. If any conſentaneous to the *analogy of Faith*, had above other particular intereſt in the occaſion of our meeting, 'twere perchance no unpardonable errour to ſpeed the match, & taking confidence from the innocent circumſtance to commend that truth to your prepared minds, which the oportunity had made you all willing to believe. The eye fixed on a pleaſing and ſuitable object, is willing to terminate its ſight and look no farther. Thus in caſe of this preſent Text, the learned Dr.

Stuart, in his elegant Sermon extant upon it, being a funeral Sermon, interprets this baptizing for the dead, to be the *waſhing the bodies of the dead*, the regards had to the dead corps in funeral Ceremonies, a ſenſe, if I miſtake not, as improper to the Text, as proper and gracefull to that ſolemnity. Thus if a Martyrs memorials were to be celebrated, and an Eloquent Interpreter ſhould dictate this Baptiſme for the dead: to be underſtood of *Baptiſme in the Cup of blood* of ſuffering affliction, perſecution and death, in witneſſe and hopes of the reſurrection of the dead: how forwardly would our minds with gratulation aſſent to an excellent truth indeed, but unduely ſeated in this place. When the occaſion preſents it ſelf, as the *enclo-*
Prov. 25. 11. *ſure of Silver*: an accommodate interpretation ſuites with it like the *Apple of Gold*.

Yet what ſeaſon more excellent, or can be more deſireable then the preſent opportunity, this equipoiſe of the ballance, this unbiaſſed liberty of truth? what is alwaies law, is now neceſſity too; to deſcribe truth in it's inno-

innocent venerable nudity, deveſt and releaſed of all external, by-reſpects, which may ſomtimes make it gay and gaudy for an hour, but never conciliate it any true beauty and durable amiability; may pleaſe and gratifie the Auditour, while the floating humour holds, but rarely ſink into the depth and enter the heart to remain a root of life, an operative principle of laſting edification.

Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;

The Jeſuits are wondrouſly induſtrious to ſpell the Fable of their Πυρκαθαρτήριον out of theſe Elements; to fetch fire out of water, the flames of purgatory out of the Baptiſme in the Text. Baptized for the dead, ſay they, how can it be underſtood, unleſs *de Baptiſmo Lachrymarum & pœnitentiæ, qui ſuſcipitur orando, jejunando, eleemoſynas faciendo, &c.* Tears and Afflictions, Weepings and Mournings, Faſtings and Prayers, Almes and Oblations for the dead, for the help of the dead, for relief of the faithful deceaſed; Bellarm. l. 1. de Purgat. c. 6.

ceaſed from the Pains of *Purgatory*. Not to mention the improper acception of the word βαπτίζομαι, never uſed in ſacred *Scripture* for the *Baptiſme of Affliction*, without ſome explication adjoyned by the more known *metaphor* of the *Cup*; excepting one place onely, and when ſo uſed, it ſignifying the laſt of ſufferings, that of Death it ſelf; nor to remind them to read plainly that 'tis not ſaid, they who *baptize themſelves*, but they who are *baptized*; to let paſs theſe and other incongruities and abuſes; theſe men may do well to take notice how oppoſite this *figment* of theirs, maintained ſo ſtifly for eſtabliſhing the wicked, but gainfull merchandiſe of *indulgences*, how oppoſite it is to other places of *Scripture*; how it is condemned by the *light*, and then think whether it be courage or guiltineſſe to ſeek refuge in the *dark*, let them firſt reconcile their Fable to *plain Scriptures*, before they attempt to confirm it from *obſcure*. The Scripture bleſſeth them that die in the Lord, *Rev.* 14. 13. *Bleſſed are the dead which die in the Lord, from henceforth*

forth, yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them. It diſmiſſes the faithfull departed from the labours of this life, not ſends them to the pains and excruciations of another. *In the place where the tree falleth there it ſhall be.* Eccl. 11. 3. The dead, if good, they are happy, and ſtand not in need of our prayers, if bad, they are miſerable; and our faſtings, prayers and almes cannot help them. The holy *Martyr* S. *Cyprian*, whom theſe mens own *Decretals*, and that not undeſervedly, place firſt of all the Fathers, *In hac vita*, ſaith he, *vita acquiritur vel amittitur, ubi hinc exceſſum fuerit, nullus eſt pœnitentiæ locus, nullus ſatisfactionis Effectus.* ad Demetr.

Among the opinions and conjectures of the Fathers and orthodox modern Divines there are about ſix or ſeven which ſpeak of ſuch *Sacramental Baptiſme* as is common to all Chriſtians, to all who have taken on them the Diſcipleſhip of Chriſt, and ſealed their profeſſion by the uſe of his ſacred inſtitutions. Others with diverſity of opinion interpret it of ordinary *ceremonious ablutions*,

which likewiſe or other uſages of equal reſpect and argument for the preſent purpoſe were in faſhion among all people, Heathens and Jewes as well as Chriſtians. Others not without ſome variety will have it to be underſtood of *Baptiſme metaphorical*, the *Baptiſme of blond*, perſecution and death for the truth of Chriſt.

In all likelyhood the Apoſtle ſpeaketh not of Baptiſme common to all, in which ſenſe he would rather have ſaid, what ſhall *we* do who are baptized, and why are *we* baptized? It never being his manner to attribute to believers in the third perſon thoſe things he ſpeaketh of which pertain in common to all believers. In all likelyhood he ſpeaketh of a Baptiſme then in uſe among the *Corinthians*, peculiar to ſome certain perſons in certain caſes and ſuppoſed neceſſities. οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν. And for figurative Baptiſme that of perſecution and death in witneſs to the truth of the Goſpel, Baptiſme being very rarely uſed in Scripture in this ſenſe; and when ſo uſed in every place,

place, except only that in S. *Luke* 12.50. it having ſome plain explication annexed, we ſee little probability of reaſon why we ſhould leave the ready and uſual, for a remote and unwonted ſignification. But then the following words, the ὑπὲρ τῶν νεκρῶν do ſo conſtrain and puzzle, ſo entangle and nonplus both this and all the forementioned opinions, that we have no encouragement at all to crowd in the dark with this throng of groundleſs peradventures; to involve our ſelves with them in the Labyrinth of inextricable perplexities and improprieties. We ſeek a truth which may freely flow forth, not be forcibly haled up: which the Text may clearly and kindly own and embrace, not be bound to with the rough chains of harſh and coacted interpretations.

Three Expoſitions there are touching Baptiſme in the notion of a Sacrament, and that not as common to all, but as particularly adminiſtred to ſome certain perſons in certain caſes and circumſtances. The moſt antient, (two of them eſpecially) and the

the moſt probable; of longeſt ſtanding, and of firmeſt foundation; maintained by the beſt Authours, and the beſt reaſons, and which our Engliſh tranſlations of the Holy Bible have at one time or another ſeemed to preferre, to each of which we will do that right as fairly and impartially to admit them to your audience.

Baptiſmus ſuper mortuorum ſepulchris.

The firſt is that of *Luther*, (for that is the oldeſt date I find thereof) and his Sectatours, and to which the learned *Voſſius* in his *Theſ. de Reſurrect.* hath ſubſcribed his aſſent: *Luther* in his enarration of this Epiſtle thus writeth upon the place, *Ad hunc articulum (de Reſurrect. mortuorum) penes homines Confirmandum apud demortuorum ſepulchra ſe baptizari ſinebant, ad ſignificandum & teſtandum quod conſtantiſſimè crederent mortuos qui ibi ſepulti jacerent, & ſuper quibus ſe baptizari ſinerent reſurrecturos eſſe.* The Chriſtians of old had a cuſtome to adminiſter or receive Baptiſme *over* the dead, that is to ſay, upon the tombes and graves of Martyrs and other faithfull ſervants of God departed this

this life, thereby ſignifying and teſtifying that they firmly believed both themſelves and they over whom they were baptized ſhould riſe again to immortal life. This ſenſe preſerves the original inviolate, which may as truly be rendred *ſuper mortuis*, *over* or *upon the dead* as *pro mortuis for the dead*, the preposition ὑπὲρ equally admitting either tranſlation, as any child of the Grammar is able to bring examples. And hereto accordeth our old Engliſh tranſlation of uſe in K. *Edward the ſixth's* dayes. *Elſe what do they which are baptized over the dead, if the dead riſe not at all? why are they then baptized over them?* Neither can any thing be excepted againſt this interpretation, could the proof and certainty be produced of the hiſtory, the cuſtome whereon it is grounded. But this the work we may ſweat at, & do no good on't. Whom ſhould we rather conſult to reach home the interpretation to us then the *Centuriators* of *Meydenburgh*, and the learned and laborious compiler of the *Loci Theologici*, all Authors of the *Lutheran* perſwaſion. The *Centuriators*

tors Cent. 1. l. 2. c. 6. about the beginning have thus recorded. *In Corinthiaca Eccleſia ſuper mortuis, hoc eſt, in eo loco ubi ſepeliebantur mortui baptizatum eſſe ex 1. Cor. 15. conſtat.* That in the Church of *Corinth* they uſed to baptize over the dead, that is to ſay, in the place where the dead were buryed, 'tis manifeſt, ſay they; from the 1. *Cor.* 15. This you ſee is to bring the Text to aſſert the Hiſtory, but the Text being of obſcure and doubtfull ſignification we want the Hiſtory to clear the Text. The *Author* of the *Theological* common places *Cap. 7. de baptiſmo* alledgeth a certain Epiſtle of the Church of *Smyrna*, and the teſtimony of S. *Auſtin* for the evidence of this ſtory; but when we have taken the pains to read the ſaid Epiſtle and quotation out of S. *Auſtin*, we find that to take place which the frequency of the accident hath now turned into a proverb

-----minuit præſentia famam.

In S. *Auſtin* I find nothing ſo far applicable to the purpoſe as that I may not chooſe to ſave time in paſſing it by. The Epiſtle of the

the Church of *Smyrna* extant in *Euſebius*, *l.* 4. *c.* 15. concerning the martyrdome of their famous S. *Polycarp*, writeth indeed that the Chriſtians uſed to aſſemble at his tomb for performing feſtival celebrations in honour to his memory, and for exerciſing, preparing and confirming others to the ſame conflict for the holy Faith; a cuſtome well known to many here preſent to be in ſome part continued by the poor reliques of that once famous and flouriſhing Church to this very day: but not a word of adminiſtring Baptiſme there, which if it had been uſed, no doubt but the Hiſtorian who triumphs in relating the circumſtances of honour done to the Martyrs and the holy Chriſtian profeſſion, would with all advantages have recorded it to poſterity. Yet ſay, they did adminiſter Baptiſme over the tomb of this ſingle Martyr, what doth that argue for the ὑπὲρ τῶν νεκρῶν in the Text written above an hundred years before the martyrdome of S. *Polycarp*. Certainly the uſe of burying in Churches, where the ſacred Or-

dinance of Baptiſm is adminiſtred, was very ſeldome if ever known in the world for ſeveral hundreds of years after; neither then do I find it received in reference to any ſuch teſtification which is here alledged. Wherefore we will diſturb this firſt opinion no farther; we leave it aſleep among the tombes and graves where we find it, we object nonage & minority againſt the cuſtome it produceth, it muſt not adde ſeveral hundreds of years to it's time without ſhewing the Regiſter, if ever ſuch cuſtome did obtain upon the intent here diſputed, 'tis not above eleven or twelve hundred years old at the moſt, and that's not ſufficient age to give ſuffrage for determining the debate.

Baptiſmus Clinicorũ

*Hæreſ. 28. Hæc interpretatio præ cæteris arridet Doctori Donne. conc. ult. in locum.

The ſecond interpretation is that of* *Epiphanius*, *De Baptiſmo Clinicorum*, received and purſued by *Eſtius*, *Calvin*, *Capellus*, and many other learned men, among whom the forementioned *Voſſius*, in his *Theſes de Baptiſmo* notwithſtanding before in his *theſ. de Reſurrect.* he had aſſented to the former, an argument not of his forgetfulneſs or inconſtancy

ſtancy, but of his uncertainty or doubtfulneſs in determining the difficulty. I forbear citations which would deceive us of the time and fill a volume. The ſtory of the opinion in ſhort is this. There was a cuſtome came early into the Church, and continued till at leaſt about the 400. year of our Lord, that many who deſired to be baptized into the Name of Chriſt thought good to deferre their Baptiſme till the latter end of their life, till they lay ſick upon their death-bed; hence by the ancient Church called *Clinici*, whom S. *Cyprian* elegantly oppoſeth to *Peripatetici*, for that they were fixed to their bed, not able to walk up and down, thinking, according to the errour of *Novatian*, deſtructive to all faith and repentance, from a wrong underſtanding of that place of the divine authour to the *Hebrews*, *c. 6. v. 4.* that if after they were baptized they then fell into ſin, there was no Sacrament remaining for them, no hopes of reconciliation to God. Wherefore conſcious of their infirmity and proneneſs to evil, the danger Epiſt. 76.

they were in of being again more or leſs defiled with the pollutions of the world, the fleſh and the Devil, which they had renounced they choſe to delay their Baptiſme till the time of their death, that ſo they might have a pure tranſmigration out of the body; and, before the commiſſion of more ſins, depart this life in ſure hope of reſurrection to life immortal. Thus the Emperour *Conſtantine* long deferred his Baptiſme, and his Son *Conſtantius* ἀποθνήσκων ἔδοξε βαπτίζεσθαι deſired to be baptized at the point of death. The ſame delay we find admitted by the Emperours *Theodoſius* the Great, and *Valentinian*; which laſt, purpoſing to be baptized when he came home, was prevented by death. This raſh and dangerous omiſſion this neglecting God's time and chuſing our own, witneſſed againſt by Almighty God in the death of many before they were baptized Saint *Gregory Nazianzen* with his contemporaries earneſtly oppoſed in the Eaſtern, and S. *Ambroſe* with other learned men in the Weſtern Churches. Now the Patrons of this interpretation

Euſeb.

Athanaſ. de ſynodis.

Ambroſ. in obit. Theodoſ. & Valentin.

tation thus read the Apoſtles argument, what ſhall they do which are baptized *for dead*, (and that we find indeed to be the reading of our Bibles in *Queen Elizabeth's* Reign) why are they then baptized *for dead?* that is to ſay, *as dead*, when taken *for dead*, when ready to die and go out of the world; that which they do ſo late, which they put off to the laſt time of their life, why do they do it at all, except in hope of the reſurrection & immortal life? To the learned aſſertours of this expoſition beſides that the cuſtome cannot be proved to have been in uſe in the Apoſtles time and that, had it obtained ſo early, it equally lies open with the next and laſt to be named to that charge, which many eagerly urge, that without doubt the zeal of S. *Paul* would never have let paſs ſo groſs an omiſſion without a ſevere reprehenſion, we offer to be conſidered the incongruous rendring the words ὑπὲρ τῶν νεκρῶν which if with the learned *Voſſius* they render *pro ſtatu mortuorum* (pray help me through theſe knots and perplexities with.

with your continued attention) if with the learned *Voſſius*, who acknowledgeth the not to be ſuffered harſhneſs of the other verſion, they render *pro ſtatu mortuorum*, *ut ſibi poſt mortem ſit bene*, for the eſtate of the dead, that it may be well with them after they are dead; even this ſeems at a far remove from the original, eſpecially when we remember that the *Ms. of Alexandria* and other ancient copies read the repetition in the end of the verſe ὑπὲρ αὐτῶν, with which reading agree ſeveral citations of the ancient *Fathers*, the *vulgar Latine* and likewiſe our old *Engliſh* tranſlation before named, *why are they then baptized over them?* plainly ſignifying not an eſtate or condition, but the perſons in ſuch condition; withall, this verſion *pro ſtatu mortuorum* reduces us to the hazard, and incredible, from which firſt of all we kept at diſtance, it ſpeaking of Baptiſme not peculiar to ſome certain perſons, but common to all who are baptized. For we are all, beloved Brethren, thus baptized for the dead, for the eſtate of the dead, that it may be well

well with us after we are dead, not for the enjoyments of this tranſitory life, but for the remiſſion of ſins for the hopes and pledges of immortal felicities. But if as the moſt do they will have the words ὑπὲρ τῶν νεκρῶν to ſignifie *tanquam moribundi*, *jam morituri*, *ſub mortis tempus*, *quaſi mortui*, they well know they can never defend themſelves with ſo much as one inſtance, either out of Scripture or any approved Greek Authour, and then to put us off with the Latine *pro mortuis* in the ſenſe of *pro deplorato*, *pro derelicto*, and to be pleaſed with the ſound of the Engliſh *for dead*, taken *for dead*, left *for dead* and the like piteous ſhifts, this is to reduce us to the condition when we toyled at Brick and Morter, and were diſperſed abroad upon the face of the earth becauſe a man could not underſtand his neighbour, and to make one language not the interpretation but the confuſion of another. Gen. 11.

We propoſe to your charitable judgement in the laſt place the moſt ancient & firſt received expoſition of theſe words, touching Baptiſmus vicarius.

proxy-Baptiſme, baptizing the *living* for *the dead*. A cuſtome in uſe among certain *Hereticks*, who if any of the *Catechumeni*, converts to the Chriſtian faith not yet baptized but in their Catechiſme in order to Baptiſme, were ſurpriſed by death before the time appointed for Baptiſme, which was *Eaſter* or *Whitſontide*, & before that as ſome write the *ſixth of January* or feaſt of the *Epiphany*, the day on which they ſuppoſed our Saviour was baptized, a cuſtome they ſay ſtill retained in the moſt ancient *Æthiopian Churches*, if any were taken away by death before he were baptized, their manner was to ſubſtitute ſome friend alive to anſwer and to be baptized for him that was dead. You may laugh at the fond ridiculous cuſtome but notwithſtanding approve the interpretation, acknowledged by *Tertullian* in his moſt learned tractate *de Reſurrectione Carnis*, allowed by S. *Ambroſe* or whoever elſe be the Author of the explanation of this Epiſtle which paſſes under his name, commended by *Iuſtellus* in his *Codex Can. Eccleſ. Univerſæ* not to detain you in naming

Adi. ſis, Ios Scal. in locum.

ming *Camero*, *Caſaubon*, *Grotius*, *Muſculus* and ſeveral other modern Authours famous for learning and labour in interpreting the myſteries of the ſacred Oracles.

1. If this were the undoubted ſenſe, how could the words be better framed to it οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, they which are baptized *for the dead*, as our *preſent Engliſh Reading* ſettleth it, no doubt upon mature ſearch and adviſe of the learned Tranſlatours: For the dead, in the place of the dead, for the ſake, for the benefit, as they imagine, of the dead. I had almoſt pronounced what I have ſometimes heard of another text, theſe words had been clear, had not the vain curioſitie of expoſitours made them obſcure.

2. 'Tis the moſt ancient interpretation. The Authours hitherto mentioned are all punyes to *Tertullian*, who once and again maketh mention of this interpretation. *Epiphanius* about 160. years after *Tertullian* though himſelf prefer the opinion next before recited yet acknowledgeth this ſenſe to be παραλόσιως τραῦγμα, παράλοσις ἐλθοῦσα εἰς ἡμᾶς, a Hæreſ. 28.

tradition handed to him, probably, the commonly received opinion till his time. What Hiſtory of any dayes would you rather read then that whoſe Author can intitle *Hiſtoria ſui temporis* who more likely to hit right upon the true intent of this ſacred ambiguity then they who living neareſt the time wherein it was written could beſt acquaint themſelves with the Hiſtory and matter of fact upon which queſtionleſs the undoubted determination of it doth much depend.

3. 'Tis not improbable but this corruption might be crept into the Church in the Apoſtles dayes. Not to enter the maze of profane reading, to hold you long in telling you the tale of the *Calends* of *February*, the luſtrations or purgations with reſpect to the dead in uſe among the *Romans* and before that among the *Græcians*, from whence poſſibly this cuſtome might be derived, or at leaſt obtain ſome eaſineſs of reception: where many things muſt be paſſed by, to ſtand and note only the moſt neceſſary, and proceed under the more ſure conduct of Eccleſiaſtical

Græcia principium moris dedit. Ovid Faſt.

cal ſtory, we find *Epiphanius* to write that the followers of the peſtilent heretick *Cerinthus* had this fond faſhion in uſe among them. This *Cerinthus*, as the ſame Author affirmeth, being come out of *Egypt* into *Aſia*, conſenting in part to the Jewiſh religion, and being circumciſed, did frequently reſiſt the bleſſed Apoſtles, particularly was one of them who raiſed the troubles and diſſenſions at *Antioch* touching Circumciſion; for reconciling and compoſing whereof the firſt Counſel aſſembled at *Jeruſalem*. Act. 15. That he and his complices ſtirred up the people againſt S. *Paul*, when he was purifying himſelf in the Temple: and oppoſed S. Act. 21. Act. 21. *Peter* for going to *Cornelius*, the converſion of which *Cornelius* Chronology places within 4 or 5 years after the converſion of S. *Paul*, and about 15 years before the writing of this Epiſtle to the *Corinthians*. This that infamous heretick of whom *Irenæus* a moſt ancient Author in his book againſt hereſies, written about the 178th. year of Chriſt, from the teſtimony of *Polycarpus* hath recorded, l. 3. c. 3.

corded, that S. *John* the Apoſtle entering the Bath at *Epheſus* ſtarted back and made all haſt out again, ſaying, he feared the Bath would fall down *cùm intus eſſet Cerinthus inimicus veritatis*, for that *Cerinthus* the enemy of truth was within it. And from the relation of the ſame *Irenæus* 'tis ſpread abroad to the knowledge of the world, that the damnable blaſphemies of this deteſtable Heretick, againſt the Divinity of our Lord and Saviour and his miraculous birth of the bleſſed Virgin were the occaſion of the ſame holy Evangeliſt his writing his ſacred and precious Goſpel, in the very beginning whereof he is ſo plain and large in declaring and aſſerting thoſe main Articles and immoveable foundations of our Chriſtian Faith. You have heard how old the Serpent; hereto if we adde how eaſie the ſpreading his poiſon, the plauſible ſhews of reaſon that might be alledged for introducing the cuſtome, the proneneſs that hath diſcovered it ſelf to be natural in all nations to ſuperſtitious rites, and how very

l. 3. c. 11.

very credible it is that theſe *Corinthians* might be perſwaded to take up a fond vain cuſtome, in teſtimony of their belief of the Reſurrection, whom afterwards we ſee ſo eaſily drawn in to deny the Reſurrection, I had almoſt determined that to this anxious and difficult ζήτημα we may here at length affix the εὕρηκα, and re-eſtabliſh and confirm this ancient expoſition of the words, which many new ones have ſhaken and removed, but never could place one more free from exception in it's ſtead. The objection you all bear in mind is with fear and caution to be urged as well as to be anſwered. Who among us ſhall preſcribe *Ethicks* for Apoſtolick prudentials? I am *in any wiſe to rebuke my Brother*, and not *to ſuffer ſin upon him*; the law of love requires it, *Lev.* 19. 17. yet if I cannot take off all, let me firſt remove the heavyeſt burden: this is not to do evil that good may come of it, but to deſtroy a greater evil that the leſſer alſo with good ſpeed may haſte to ruine. Silence doth not alwaies give conſent. S. *Paul* could well

diſcern

diſcern the *time to be ſilent*, and *the time to ſpeak*, which the wiſe man in his index of ſeaſons hath by name diſtinguiſhed *Eccl.* 3. 7. we read S. *Luke* 16. 8. The Lord commended the unjuſt Steward *propter ſolertiam non propter fallaciam*, becauſe he had done wiſely, not becauſe he had done wrongfully. In S. *John* 9. 2. we find the queſtion put *Maſter*, *who did ſin*, *this man or his Parents*, that he was born blind? Originally we are all ſinners, can a man ſin actually before he is born? The Diſciples ask this queſtion upon ſuppoſal of the προϋπαρξις or μετεμψύχωσις *animarum* the *præexiſtence of Souls*, or *tranſmigration of Souls* from one body to another, tenents then held by many of the Jews. Now he that from this place ſhall gather our Saviours aſſent to the opinion of præexiſtence of Souls ſhall do juſt as the followers of the heretick *Marcion*, who in the age next ſucceeding this of the Apoſtles, not only kept up this idle folly of baptizing the living for the dead, but as S. *Chryſoſtome* aſſures us, did alledge this

Homil. in

this place of the Apoſtle to prove and maintain what they did. Our Saviour gives his anſwer according to the purpoſe in hand, that wonderfull work and mighty miracle he then intended: and our Apoſtle quickens his queſtion, not that he liketh of their fooliſh uſage, but that from their own doings he might convince and ſhame them of their pernicious errour. *Noli novum authorem aut confirmatorem denotare*, ſaith *Tertullian*; don't think the Apoſtle joines himſelf an approver of their corrupt cuſtome, but he ſo much the more firmly proves the reſurrection of the dead, by how much they, who were vainly baptized for the dead, did do this in belief and hope of the reſurrection of the dead. Thus far, *ſalvo meliore judicio*, in attempt to ſhew ſome light to this dark ſentence. I have held you too long in the cold, chilled your hearing with frigid narratives and remote uncertainties, the difficulty of the ſubject ſhall plead my defence, & the facility of your benevolence ſhall grant my abſolution. After all that hath bin ſaid, after all that can

adv. Marc. 5.

be ſaid, give me leave to conclude this part of my diſcourſe with a paſſage I find in the works of a learned and pious Divine of our own, *Mr. Bolton*; who in his diſcourſe concerning Heaven, ſpeaking of the excellent knowledge the bleſſed ſhall there enjoy, particularly of the myſteries of the ſacred book of God, among other difficult places of Scripture, he giveth inſtance in this our Text, as an obſcurity to be cleared by the light of glory, the meaning thereof to be known when we come to Heaven. And as the Judges of *Areopagus* adjourned a difficult caſe, they knew not well what to ſay to, for an hundred years: ſo truly after all the exacteſt enquiries and moſt accurate diſcuſſions of this ſacred doubt, though no doubt to the *Corinthians*, for whoſe uſes more eſpecially it was adapted, I am much of opinion, that for the clear and uncontroverted reſolution of the true ſenſe of this argument for the reſurrection, the world muſt now be content to wait till the reſurrection day.

A. Gel. 12. 7.

Three

Three things I propoſed to my ſelf from the firſt view of this Text.

The ſenſe of the Words.
The force of the Argument.
The uſe of the Doctrine.

The Argument, which hath already been touched, and comes next more particularly to be declared you ſee plainly, according to the beſt probable interpretation, to be of that make which we call *Argumentum ad hominem*, an argument accommodated to the temper and conſtitution of the perſons againſt whoſe errours it is directed. If the dead riſe not at all, what means that ſuperſtitious uſage of baptizing for the dead? why more ſolicitude for dead men then for dead beaſts, if both equally periſh, be alike involved in the darkneſs of oblivion, and deſperation of revival? τί [ἐ βαπτίζονται] ὑπὲρ τῶν νεκρῶν; why are they baptized for the dead, why do they not lay the rotten carcaſs out of ſight without any farther adoe, or

if they will wash the body, and adorn the herse, and carry forth the dead in pomp and splendour, to testifie, as they may say, the affection and honour they did bear towards them when alive, though they never look to see them live again, yet why are they *baptized for them*? why are they solicitous, least the dead should want the influence and benefit of an instrument of life, if there be no hope of life to come, no Resurrection of the dead? for 'tis more then probable from several passages of the chapter that the poor deluded *Corinthians*, to whom S. *Paul* directs this discourse, who denyed the *Resurrection of the body*, denyed also, or at least doubted of the *Immortality of the soul*, these two errours of old time being commonly joyned together, or to keep more strictly to the resurrection of the body, why are they baptized for the dead, why have they a remedy of life applyed to the body? why do they consign and consecrate the dead to future happiness by a bodily Sacrament, if there be no Resurrection of the Body? Thus the

Dum sacramentum inpenditur corpori, corpus consecratur immortalitati. Tertull.

the holy Apoſtle in his ample and excellent diſcourſe upon ſo concerning a point, he leaves no way unaſſayed to convince them of their pernicious errours, to ſhame and put them upon ſelf-condemnation for their inconſiſtent follies, committing not only truth with errour, but one of their errours with an other; not conſenting to one, but overthrowing another, healing rather then wounding them with their own weapon, and like a skilfull Phyſician turning poyſon into an antidote. Truth, beloved Brethren, is like a vein of Gold, whoſe head and beginning if you have once ſure hold of, you may purſue it in it's native branches, unforced emanations and conſequences to the plentifull riches of aſſured underſtanding: Errours are like ropes of ſand, rude heaps of abſurdities, confuſed mixtures of incoherencies and inconſiſtencies, the building ſinking under it's diſorderly, ill contrived fabrication, the enemies of truth at variance and deſtroying one another. Thus S. *Epiphanius* noteth ἀσύστατα among the prophane poſitions

of.

of the fore-named *Cerinthians*, and S. *Basil* concerning the Sect of the *Manichees*, pronounceth ἐκείνων τὸ βδελυκτὸν αὐτόθεν γνώριμον, their abominable errours betray themselves. And if time sufficed, 'twere no unsupportable undertaking to shew, that there is neither false Religion nor Heresie in the world, but arrowes may be taken out of it's own quiver to shoot against the face of it, but carries weapons about it to destroy it self. Thus doth Errour stumble and fall at the obstacles and blocks it self casteth in the way, and like a guilty criminal faultring in his speech and forgetting one lie when he tells another, is convict by self-evidence, and perishes through it's own discovery.

Homil. 8. in hexaem.

Shall I now take leave to *substitute* the *living* in place of *the dead*, to pursue the design of the Text by leaving the words of it? to *initiate*, *solemnize* and prosecute the arguments of universal vigour, and everlasting strength for confirming this important Truth in place of this, drawn from a local custome, a *superstitious vanity*, a foul corruption,

ruption dead and gone long agoe with it's heretical authors, inſtead of this of particular aſpect upon ſome certain perſons to introduce thoſe general probations which look wiſhly on us all: after you have ſeen the confuſion and overthrow of Errours from their own repugnant mixtures and inconſiſtent weakneſſes, ſhall I attempt to preſent to your view the unconquerable ſtability of Truth on it's own native, proper, homogeneous principles, foundations *immoveable* as the *earth*, *durable* as the *ſun & moon*. *Heaven and earth ſhall paſs away, but the word of the Lord ſhall not paſs away*, the *reſurrection* ſhall amaze the world with it's *unexpected* appearance, the truth and propheſies of Scripture ſhall be conſummated in glorious performances, vindicated by unavoidable events.

Pſal. 104. 5. Pſal. 72. 5. Luk. 21. 33. Luk. 17. 26.

This were to paſs out of one depth into another, from the ſtraights of intricate inquiries to the vaſt ocean of interminable diſcourſes; from the Labyrinth of doubts and perplexities, to the ſpacious fields of per-

perſpicuous propoſitions and intelligible methods of illuſtrious argumentations. So poſitive the affirmations of holy Scripture, ſo clear the promiſes, ſo convincing the reaſonings, and all ſo numerous, that I can find no proportion between the amplitude of the matter and the ſcarcity of the time, and of ſo ſplendid and diffuſive an argument ought rather to be ſilent then to ſay a little. You in your ſound underſtandings and joyfull expectations have ſuperſeded me the eſſay, looking I ſhould explain the Text, not expound the Chapter or interpret the whole Goſpel, not only believing a Reſurrection from the grave, but partakers of a Reſurrection from your ſins, enjoying the Grace of the *firſt Reſurrection* in ſure pledge of the Glory of the ſecond.

Wherefore, beloved Brethren, leaving the principles of the doctrine of Chriſt, as the Apoſtle ſpeaketh *Hebr.* 6.1. the doctrine of *Baptiſmes* and the probation of the *Reſurrection of the dead*, ſuffer me in a word or two

two to direct you towards *perfection*, by closing with the third and last particular of our present undertaking, and touching very briefly upon the important usefulness of this Gospel treasure, which the blessed Apostle with this excellent artifice and industry contends to repose for ever in our established minds.

And first, beloved Brethren, let us establish our minds, assure our hearts in the belief of this truth. *Be stedfast, unmoveable,* v. ult. let that be the first point of advise, that what we have not time here to discuss, that we never want time seriously to meditate, and determine to our selves in the immoveable judgement and awakened conscience of our Souls. *Though you know it, let me put you in remembrance*, to be frequent in these exercises of a circumspect considering mind not to doubt of the truth, but daily to expect the performance, to fix your faith on the promises of God and from the power of Scripture arguments to be stedfast in the full assurance of effectual un-

derſtanding. The Doctrine of the Reſurrection is an Article of Faith, a point of Chriſtian wiſdome, no diſcovery of natural reaſon, no inveſtigation of ſecular Philoſophy. One of the *faithfull ſayings* of the Goſpel unknown to the *wiſe men* and *diſputers of this world*, whoſe beggarly underſtandings have not been repleniſhed with the ſalutary relief of divine revelation. Of this *myſterious revolution* if you conſult the inſtitutes of the heathen, you find not a bi-
A. Gel. l. 9. ennial, as the *Pythagorean* diſcipline once was, but a perpetual ſilence, not only in the gardens of *Epicurus*, but in the walks of *Ariſtotle*, in the porch of *Zeno*, in the Academy of *Plato*, and if there be any other School of fame for the inveſtigations of humane wit and acquiſts of natural ratiocinations. *Cicero*, *Seneca*, *Socrates*, the beſt of the Heathen have doubted of the *immortality of the Soul*, for evincing whereof to indubitate certainty whether there be indeed a weapon of proof in the armory of reaſon, I muſt not now digreſs to examine, they have doubted

doubted of the *immortality of the Soul*, but for the *resurrection of the body* it hath ever been σημεῖον ἀντιλεγόμενον, ληρώδης λόγος, a matter to make merry with, to mock and scoff at: * *aniles fabulæ* with some, *pueritia deliramenta* with others, the best word that *Pliny*, that most diligent searcher of the effects of nature, (meeting with some fictitious shew hereof in the roving conceits of the laughing Philosopher) can afford it, in the seventh book of his *Natural History*, *c.*55. where he derides them who think it shall be otherwise with them after they are dead, then it was before they were born, whose blasphemies tonching this matter in another place I abhor to repeat, but you may read, if you can abide it, in the seventh Chap. of the 2*d. Book* of that History, with these and some such exceptions, incomparable, and in this particularly admirable, that it should be written by one who thought himself every whit mortal.

Luc. 2. 34. 24. 11. Act. 17. 32.

* Cæcil. apud Minut. Fœl.

Soles occidere & redire poſſunt,
Nobis cùm ſemel occidit brevis lux,
Nox eſt perpetuò una dormienda.

That the ditty wherewith the Heathen people uſed to lull themſelves aſleep. Whether tends all this? *O Chriſtian keep that which is committed to thy truſt.* Thou haſt *a ſure word of propheſie*, the light of the Old, but eſpecially of the New Teſtament, wherein beſides the many plain propoſitions of faith, the bleſſed Apoſtle in this chapter condeſcends to treat with our reaſon, and argues us into ſound and efficacious belief, unleſs we not only think we ſhall periſh with beaſts, but have already ſunk our ſelves below them in want of underſtanding. The *Reſurrection*, without a proverb, 'tis *as ſure as death.* Read and humbly learn the price at which God hath ſet thee. Pierce through the clouds with the eye of faith, and live in the ſight and influence of things inviſible.

1 Tim. 6. 20.
2 Pet. 1. 19.
2 Tim. 1. 10.

Which brings me to the 2d. & at this time the

the laſt uſe: 'Tis needfull I deliver all in the maſs and ſumme which the time though renewed would fail me to number out in parcells. Accept and preſerve it in the words of S. *Chryſoſtome* βίον ἄξιον τῶν δογμάτων ὧν διεξώμεθα πάντων. Let our *Ethicks* be ſuitable to theſe *Dogmaticks*; our life anſwerable to this doctrine; & eſpecially in the confortable & powerfull language of our bleſſed Apoſtle in the concluſion of this his excellent diſcourſe: *Therefore, my beloved Brethren, be ye ſtedfaſt, unmoveable, alwayes abounding in the work of the Lord, foraſmuch as you know that your Labour is not in vain in the Lord.* The reſurrection of the dead, is the calling the whole world before the *Judgement-ſeat of Chriſt*, *that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* How ſhould this reſtrain us from all ſin, the *wages* whereof we know to be *death*, how ſhould it animate us to all holy converſation and godlineſs, which we are ſure ſhall receive the *gift of God, eternal life.* To work out our own ſalvation, to act with an

Homil. de reſurrect. mort. fine.

2 Cor. 5, 10.

Rom. 6. 23.

an eye on the recompenſe on reward to the glorifying of God is not derogatory from God's glory, but the higheſt advancing it; is not in a Chriſtian to be mercenary, but to be dutifull and thankfull. *Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory.* 2 Cor. 4. 17. Death it ſelf and the grave are vanquiſhed, and made the paſſages to eternal life. Are we not ſtartled at the thoughts of theſe approaching glories? Be not weary of this burden of mortality? don't we long with the bleſſed Apoſtle to be *clothed upon with our houſe which is from heaven?* 2 Cor. 5. 2. To hear the melody of Angels, to ſpeak in the dialect of glory, to ſee in the perſpectives of immortality, to enjoy *what eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him*; 1 Cor. 2. 9. to crowd about the eternal throne with Cherubims and Seraphims and all the heavenly hoſt, and *fall down* and *worſhip* him *that lives for ever and ever*, Rev. 4. 10. to give thee, O God, in thy own heaven ſome worthy praiſe

praiſe for all thy infinite goodneſs and loving kindneſs to thy ſinfull, vile and miſerable creatures, which we cannot do as we would whiles loſt in fleſh, and abuſed with corrupted ſenſes; but when it ſhall pleaſe thee to call us above, to conſort us with thy holy Angels, to cauſe this *corruptible* to *put on incorruption*, this *mortal immortality*; we ſhall not neglect one moment in the ages of eternity; Phil. 3. 20. *Be our converſation in heaven from whence we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like unto his glorious body.* Raiſe we our minds to eternal vigours, be our hearts inflamed with victorious joyes, and our lips opened in the voice of triumph. Perfume your minds with the ſweet ſpices of the Eaſt, feed your eyes with the fair beauties of the morning, *the morning*, after which *no evening* ſhall follow. Value your Souls capable of everlaſting glories, your bodies improveable beyond the light of the Sun, and diſdain a glance at the deceitfull allurements of this tranſitory life. Your minds obſequious to heavenly

venly attractives, and aspiring without fainting to the perfections and exaltations of
Joh. 11.25. immortality. Which blessed estate *Christ Jesus, the Resurrection and the Life*, grant unto us for his own mercies sake. *Amen.*

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